

THE ANTI-SLAVERY BUGLE.

some room for fear from these localities; that in viewing the gross intemperance, filth and wretchedness abounding so largely, in which hundreds are hopelessly degraded, the innocent should have to suffer, it is, perhaps, no more than might be expected, yet it is an undeniable fact, that the chief source of degradation comes from rum. The rum comes from the licensed or unlicensed groggeries, who hold out their alluring cup for the sake of ready change, which they are sure to get, after which they turn their customers on the street, to appear hideous to all beholders. I need not say that these groggeries, low and degrading as they may be, are not licensed by colored men, nor in one case in twenty are they kept by colored men.

Hence, common charity would seem to dictate that some other class should be charged with a portion of this loathsome state of things, so much dreaded. (A hint to the wise is sufficient.)

Now, having frankly admitted the degradation of Serenah and St. Mary streets, &c., which has been a thousand times held up to the world by the press, not only of Philadelphia, but almost of the entire country, to the disgrace of every colored man in the country, I beg, Mr. Editor, to respectfully add, that the inhabitants of this ill-fated region are by no means a fair sample of the twenty thousand colored people of Philadelphia. The gulf between this degraded class and the great mass of industrious colored people, is well nigh as marked as was the gulf between Dives and Lazarus in the parable; as I shall attempt to demonstrate here, besides volunteering further to prove, by ocular testimony, if any of your readers choose to condescend to accompany me to parts and places where the decent portions of colored people reside; to the eighteen or twenty colored churches with their Sabbath schools; to at least twenty day schools, of a public and private character; to the dozens of benevolent societies, united for the mutual support of their sick and disabled members; to the neat and genteelly furnished three story brick houses, owned, occupied and paid taxes for, almost entirely by colored people—on Rodman street, Ronaldson street and Washington street; to observe the extent of valuable property owned on South and Lombard streets (in the most respectable part of those streets); to examine some of the stores, (they may not be large) kept by colored men, (of which more will be said presently) to pass those living in respectable houses, elegantly furnished, houses alone from five to ten thousand dollars; likewise leaving out the many in various other parts of the city, where industrious, sober and decent people live, and own considerable real estate. I think abundant evidence may be found in the directions alluded to, to convince the most prejudiced against the colored man, that he is by no means so sadly degraded and miserably poor as the public have generally been led to suppose, from all that has been said of him in connection with the degraded localities alluded to before.

Previously I alluded to stores, &c., and will now refer more particularly to a few in my own immediate neighborhood, which is on South street, between Eighth and Ninth streets. Just in the square, there are six or seven stores—five of furniture, stores, &c., one confectionary, and one small trimming store. I am sure these places are neatly and well kept, are well stocked generally, and their owners are active, intelligent and sober business men. Indeed, I might with propriety add in this connection, also on South street, below Eighth street, the colored tailor, shoe maker, furniture store keeper, and the dealer in crockery ware and fancy articles, may be found now where they have been for years, creditably following these pursuits; also, above Ninth street, in South, carpenters, tailors and shoemakers are actually doing credit to their craft—comfortably supporting their families, educating their children, and leading lives of respectability.

But what avails all this? Why further add in this direction? I fear you will say, Mr. Editor. Suppose Stephen Smith, who is reputed to be worth a quarter of a million of dollars, with his tens of thousands of dollars invested in bank stocks, railroad stocks, &c., &c., having for so many years been well known among business men as an extensive lumber and coal merchant, dealer in real estate, &c., with taxes amounting to nearly two thousand dollars per annum to pay, should enter a carriage, being colored, he would justly be assigned the "front platform," to stand up by the driver. Again, suppose Miss Greenfield (the Black Swan) wished to enjoy a ride to Fairmount, never mind, she must stand on the "front platform," by the driver, too. The fact that her extraordinary acquisitions as a vocalist have won for her the very highest distinction both in this country and Europe does actually weigh nothing when entering a City Passenger Railroad car—the front platform is the place for all that the Creator chose to make with a dark skin.

But I will now relieve your patience, trusting, ere long, decent colored men and women will find the same privileges in the City Passenger Railroad cars of Philadelphia that are extended to colored men and women in other cities.

Philadelphia, Aug. 30, 1859.

WASHINGTON'S WILL OF EMANCIPATION.

It is well known that Washington provided in his will for the liberation of all his slaves. The will is given in full in the last volume of Irving's Life of Washington, just issued, and presenting the items with reference to all his slaves would be interesting to our readers, we quote it in full.

"Item. Upon the decease of my wife, it is my will and desire that all the slaves whom I held in my own right shall receive their freedom. To emancipate them during her life would, though earnestly wished by me, be attended with such insuperable difficulties, on account of their intermixture in marriage with the dower negroes as to excite the most painful sensations, if not disagreeable consequences to the latter, while both descriptions are in the occupancy of the same proprietor; it not being in my power, under the tenure by which the dower negroes are held, to manumit them. And whereas, among those who will receive freedom according to this devise, there may be some, who, from old age, or bodily infirmities, and others, who, on account of their infancy, will be unable to support themselves, it is my will and desire that all, who come under the first and second description, shall be comfortably clothed and fed by my heirs while they live; and that such of the latter description as have no parents living, or, if living, are unable or unwilling to provide for them, shall be bound by the court until they shall arrive at the age of twenty-five years; and, in case where no record can be produced, whereby their ages can be ascertained, the judgment of the court, upon its own view of the subject, shall be adequate and final. The negroes

thus bound are (by their masters or mistresses) to be taught to read or write, and to be brought up to some useful occupation, agreeable to the laws of the Commonwealth of Virginia, providing for the support of orphan and other poor children. And I do hereby expressly forbid the sale or transportation out of said Commonwealth, of any slave I may die possessed of, under any pretense whatsoever. And I do, moreover, most pointedly and most solemnly enjoin it upon my executors hereafter named, or the survivors of them, to see that this clause respecting my slaves, and every part thereof, be religiously fulfilled at the epoch at which it is directed to take place, without evasion, neglect, or delay, after the crops which may then be on the ground are harvested, particularly as it respects the aged and infirm; seeing that a regular and permanent fund be established for their support, as long as there are subjects requiring it; not trusting to the uncertain provision to be made by individuals. And to my mulatto man, William calling himself William Lee, I give immediate freedom, or, if he should prefer it, (on account of the accidents which have befallen him, and which have rendered him incapable of walking, or of any active employment,) to remain in the situation he now is, it shall be optional in him to do so; in either case, however, I allow him an annuity of thirty dollars, during his natural life, which shall be independent of the victuals and clothes he has been accustomed to receive, if he choose the last alternative; but in full with his freedom, if he prefers the first, and this I give him, as a testimony of my sense of his attachment to me, and for his faithful service during the revolutionary war.

THE PRICE OF LIBERTY.

On Thursday afternoon some stevedores, while at work unloading a cargo of turpentine and rose in from the schooner Neptune's Bride, Capt. Thomas E. Smith, lying in the Atlantic Basin, Brooklyn, suddenly came on the dead body of a negro, about 23 years of age, which was lying on some barrels of rosin near the after bulkhead. The crew of Harbor Police boat No. 4, Coxswain Hodge, was notified, and proceeded to examine it, when the body was found in a recumbent posture, the arms drawn up and clenched, and the body much decomposed. The coroner was immediately notified, and had the body removed to the Dead-house. It was dressed in blue shirt and overalls, and on one side was a kettle of soup; under his head was a small bundle of clothing, and on the other side was a bag of Indian meal. The schooner left St. Mary's, Georgia, on the 23d of August. Previous to leaving port the hatches were battened down, and were not removed until Thursday, when the stevedores proceeded to unload her. The poor negro had undoubtedly stowed himself away in the hold of the schooner for the purpose of escaping from bondage, hoping, no doubt, that he might remain undisturbed until after the vessel got to sea, and then he would make his situation known to the crew, who might, humanely relieve him. Instead of this the hatches being closely battened down, a coffin was at once made for him and he must have shortly died in intense agony from suffocation. His hands were clenched so tightly that the flesh dropped from the palms, and his knees were drawn up as if he had died in extreme agony. Such is the volatile nature of the spirits of turpentine, that it densely impregnates the air of the hold, and even when the hatches are opened to unload the vessel, it is impossible for the stevedores to remain below for a longer period than five minutes at a time until the air in the hold shall become purified. The crew of the vessel state that they had not the slightest suspicion that there was any one in the hold, and knew nothing of it until the body of the negro was found on Thursday.—*N. Y. Tribune.*

SELLING WHITE PEOPLE AS SLAVES.

The Abbeville (Ala.) Banner says that Patience Hicks, a young woman about 17 years of age, who was held as a slave by John Guilford, a citizen of Henry County, under a bill of sale made to him by John James C. Wilson, was brought before Judge Williams, under a writ of habeas corpus, sued out by Mrs. Cassa Ann Hicks, the mother of said girl, who arrived in the town of Abbeville on Tuesday, the 9th inst. On the trial of the case it was proved that Wilson went to the house of Mrs. Hicks, in Columbus, Georgia, about the first of last March, where he remained sick for several weeks. On his recovery, he desired to marry the young lady, and finding that her mother was opposed to their marriage, he stole her away and brought her to the house of the Rev. John Guilford, to whom he sold her for a slave. On his return to Columbus, he procured her brother, about 15 years old, and sold him to a gentleman in Georgia. The girl has worked on the plantation, and is considerably sunburnt, which makes her appear rather dark. The girl Patience had an infant daughter. The case was tried before Judge Williams of the Probate Court, and the mother and child were released from the service of Guilford. The Banner states, however, that the counsel for Guilford have taken the case to the Supreme Court, not with the expectation of again enslaving the girl, but with the expectation of clearing Guilford of the costs imposed upon him by the Judge of Probate.

KIDNAPPING IN ILLINOIS.

On Friday evening last, about 4 o'clock P. M., two men in a buggy came to the farm of Albert Wilderman, cultivated by George Shoelken, near Belleville, and inquired of the shoemaker engaged in threshing wheat for the price, saying they wished to purchase some for sowing. With these men at work was a negro man named Burton Ellis, who has lived in this country three years, and is about thirty years of age. The men on seeing Ellis, who was at work near the threshing machine got out of their buggy and approached him, and presenting pistols at his head and breast, commenced tying him. He resisted, and one of them knocked him down with a pitchfork. He arose immediately, and being a large and powerful man threw off his assailants, and ran, pursued by the two men, who shot at him five times. One shot took effect, the ball striking him in the back, passed through his body and came out at the breast. He fell to the ground, when he was immediately seized, bound hand and foot, and in this wounded condition thrown into the buggy and carried off. He has not been heard of since. All this occurred in the presence of several white men, neighbors of Ellis, and for whom he was working at the time, without any interference whatever by any of them in his defence. The names of the kidnappers and their destination are as yet unknown. They did not come through the toll-gate to Belleville. Will our Sheriff, Coroner, Prosecuting Attorney and other officers, let this matter sleep?

REMARKS OF PARKER PILLSBURY.

Upon the presentation of the Annual Report of the Executive Committee of W. A. S. Society.

Mr. Chairman: I was very deeply interested in the reading of that Report. Indeed, I think I never read a Report of greater import than this. It is as important as any document that has been presented to the American people since the Declaration of Independence. If there ever was a second time when the people should declare their independence that time is now. I did think my own native state had bowed sufficiently low at the behest of the Slave Power, but it seems that Ohio, the young and brawny giant of the west, will stoop still lower even than Massachusetts.

It seems to me that our declaration of independence should also be a declaration of war. I speak not of a war with deadly weapons, and yet it is time we were wielding something. If I believed in martial valor as a virtue, I would train myself in the use of deadly weapons; and had I sons, if I did not wholly follow the example of the old Carthaginian, I would at least bring them to the altar of Liberty and swear them to use their weapons in defense of Freedom.—It is not Christianity on the part of the people but cowardice that deters them from deeds of violence and bloodshed.—We, as a people, justify the late European war. We have rejoiced over the march of allied armies against the house of Hapsburg. It is true there was cause for resistance to the demands of Austria—but where they had one degree of moral sense, we have the whole ninety degrees of the moral hemisphere. The man who has lifted up his voice in prayer for Italy and not offered up a single petition for the pining American bondman, has done the slave a wrong. We need not cross oceans to find objects worthy of our sympathy.—We of Ohio need not cross the Ohio even to find proper subjects upon whom to bestow our sympathy and regard. Where is Ohio to day? I am not often surprised at anything, and yet I am not being surprised a short time ago, when I heard that the people of Ohio were rejoicing over the release of the Oberlin prisoners. Mr. Chairman, their release was a perfect surrender of the rights of Ohio to despotism.—A despotism too, when the body was found in a recumbent posture, the arms drawn up and clenched, and the body much decomposed. The coroner was immediately notified, and had the body removed to the Dead-house. It was dressed in blue shirt and overalls, and on one side was a kettle of soup; under his head was a small bundle of clothing, and on the other side was a bag of Indian meal. The schooner left St. Mary's, Georgia, on the 23d of August. Previous to leaving port the hatches were battened down, and were not removed until Thursday, when the stevedores proceeded to unload her. The poor negro had undoubtedly stowed himself away in the hold of the schooner for the purpose of escaping from bondage, hoping, no doubt, that he might remain undisturbed until after the vessel got to sea, and then he would make his situation known to the crew, who might, humanely relieve him. Instead of this the hatches being closely battened down, a coffin was at once made for him and he must have shortly died in intense agony from suffocation. His hands were clenched so tightly that the flesh dropped from the palms, and his knees were drawn up as if he had died in extreme agony. Such is the volatile nature of the spirits of turpentine, that it densely impregnates the air of the hold, and even when the hatches are opened to unload the vessel, it is impossible for the stevedores to remain below for a longer period than five minutes at a time until the air in the hold shall become purified. The crew of the vessel state that they had not the slightest suspicion that there was any one in the hold, and knew nothing of it until the body of the negro was found on Thursday.—*N. Y. Tribune.*

We have been trying in some parts of the country, for a Personal Liberty Bill. In Ohio and Mass., and in N. Y., and in other states we have been trying for such a bill, but we have not yet succeeded. Now what is it we ask by such a bill? Why simply that our citizens shall be protected in the exercise of all their rights as citizens—that our jails shall not be converted into slave pens and that the kidnapper shall be treated as his deeds fully warrant and deserve. Talk about the despotism of Austria! It is a quarter of a century since Austria was as free as Ohio will be when you pass the Liberty Bill! The slave is free in France—in Turkey he is free, in Austria his shackles fall; and in fact in every part of God's world except his own country. With all our boast of freedom, our highest virtue to-day is hardly up to Austria's scale.

The political parties are altogether too nearly joined to be spoken of separately. Their god has joined them together, and what their god has joined, I will not try to put asunder! Of the two great political parties of the day, if there is any difference, it is in favor of the Democratic. What party does it does openly about board; without concealment or compromise. Is there a good living, moving, breathing democrat present to-day? (A voice, Yes.) Well, what does your party ask by its compromises with the South? Will you answer? (No response.) I do not like these defense democrats who cannot or dare not speak in defense of their party or its actions! But it does appear to me the Democratic party has the advantage over the Republicans in one particular. They never serve the Devil with all their power, they never raise the banner of anti-slavery under which to rally their forces. I do not know what the Democratic party can do for the South that it has not done. Most truly has the Curse on the Serpent been fulfilled on this party—it bends and bows to the slave power—it goes on its belly and casts dirt all the days of its life! Why, I do wish there were a few speaking democrats present. There are some such in Ohio I am told! I wish one such was here and would come upon this platform and tell us if there is anything more the Democratic party can do for Southern despotism that it has not done already? Each successive President tries to out do all his predecessors in service to the great idol of this land. If President Pierce served the slave power worse than James Buchanan, it is because he was weaker than Buchanan. They do say that Pierce was under great obligations to Buchanan for making his (Pierce's) administration so respectable and profitable in every feature and department; I have known Pierce from boyhood. He has never been known for his great talents even as a lawyer. I heard a man say to him, and one of his own acquaintances too, "he is considered a good lawyer in court in the management of third rate cases, but to make him a President and spread him out over the whole country it does make him mighty thin!" Well, what are these political parties doing for the next presidency? The Democratic party is weighing up its powers and faculties—looking around for material out of which to make the next President. I cannot make the Republican party much better. The New York Tribune which is the Oracle of the party, this Law and Prophecy, Gospels, Acts and Epistles, is in a same business, searching and feeling around for material for the next Presidential Campaign. There are the Sowards, Chases the Hales, the Sumners and the Fessendens in the north, but the Tribune overlooks all these and fastens its eyes upon three men of the South, Bell, Bates and Boies,—three B's—but it matters not at all which of the three B's is chosen to fill the Presidential chair. There is a fourth B who will actually be the President—of course. [I refer to Beecher!] I would not speak reproachfully of any party. The times demand a seriousness and solemnity of the people, commensurate with the importance of the duties they are called upon to discharge; and seriously, if I were in search of a political party

with which to act, I should hesitate to choose between the two.—Take Senator Seward—he is considered nearest to being an anti-slavery man of any one of the Republican party. A few months ago he made a speech at Rochester N. Y. The Democratic press took it up and denounced it as treason from one end of the country to the other; and they really made the Republicans believe there was something treasonable about it. They did not dare to print it for a long time—not till they had told the people time after time that it was not treasonable—then, after they had partially quieted the public mind and prepared it for believing that the speech was not treasonable, they dare give it publicity. That speech said much against slavery-extension. But what did Seward say which was considered so very treasonable? Why just this: in speaking of the abolition of slavery he says still, we must leave it with the states where it constitutionally belongs; only acting with them when they shall take the initiative for its final overthrow. I do not know the private opinions of Senator Seward of Ohio. I have been keeping better company, and cannot therefore say how deep is their devotion to the Union nor their adherence to slavery. But I will assert that when the south take measures for the overthrow of Slavery, they will be able to buy up the press of Bennett and of all the northern Democrats who are now defending the South and Southern institutions. The prejudices in favor of Slavery are not so great that they cannot get rid of them, when the South shall make a move in the matter. Now what is the great difference between those parties after all?

What do you Republicans say in reference to the matter? I agree with you in all you say about the Democratic party.—I say amen to every word it says—you may paint as deformed an image as it is possible for you to make, and I will acknowledge the likeness! You cannot reach the original! I go with you heart and hand, it is "the blackness of darkness!" But what shall we say of the Republican party? Some one asks with appropriateness, "What mighty difference can there be 'twixt Tweedledum and Tweedledee?" When this party was small, its actions were comparatively good. The fewer you were in number the greater you were in moral power. The weaker you were in numerical strength, the more powerful you were in influence for good. The baby ever rules the whole house. The father and mother, the older brothers and sisters all come and go at its call; and the voice of the baby is the law of the house. Your baby party was not depraved. It was harmless and inoffensive. But as you increased in numbers, you abated in influence. A Washington correspondent, in a late letter to the Tribune says that he learns from a conversation of Stephen A. Douglas, that his positions on the slavery question are such that could he only convince the North of his sincerity, he (Douglas) would be a suitable man for the Republican party to nominate as their standard bearer during the next Presidential campaign. Convince the north of his sincerity and the Tribune might abandon the B's and take up the D's. I will vouch for his sincerity if another can for that of one of their own connected candidates. But says, "Whoever connects his name with abolitionism is either a knave or a fool, and more likely both."—This is his bid for the Presidency. They are preparing him for the Republican party to swallow among others. The Tribune is slinging him over Board—constrictor-like, to have them swallow him down. If your party is really an anti-slavery party, why do not your leading Republicans come into this meeting, with your editors of papers and aid us in creating an anti-slavery public sentiment. They make ten speeches to our one—they have presses and speakers and can reach the ears of the people. Once in a while one gets up and says many things he had better not say—things that his party will not thank him for saying. They know very well that our positions cannot be controverted. They wish the South to believe just what we say of them. Why it was urged, in the last campaign, that Slavery would be more secure under Fremont than under Buchanan! Well now what are we to do? We want slavery abolished for Virginia and for Kentucky and Tennessee, as well as for Ohio. As it is, slavery rules us and will continue to do so. I learn that another suit has been instituted against the Oberlin Rescue, claiming one thousand dollars for the value of the boy John, and another thousand for damages. I hope none of them have a thousand dollars if the prosecutors are likely to succeed in this suit. Under such circumstances, poverty is a blessing and had I the fifth chap. of Matthew to write, I would put it in as one of the Beatitudes. But what shall we do to make the South believe we are in earnest. The South knows the Republican party is not in earnest—they may rave and rage but they are tethered to that fearful center of the Constitution, and cannot nor dare not fly off. It is time, not only for Resolution, but action in opposing and breaking down this government when it so tramples our rights in the dust. They called a great meeting at Cleveland a while ago and made speeches and passed resolutions against the action of the government while the Oberlin prisoners were confined within the walls of the jail. I wish old Ossawatimie Brown had been there. Had they at that meeting but manifested his spirit they would have dashed through the walls of that jail and released those men. We ought to say something to the Government that will be believed. If they will not believe words, let us try what deeds will do. They tried it once in Wisconsin, and no blood was shed nor bones broken. That was nobly done too in Missouri a few days ago when Dr. Doy was released. I only regret that it was necessary to tell the jailer a lie about it to succeed as they desired. There should be Leagues of Freedom formed all over the North for the protection of our citizens against the aggressions of the Government. I do not believe much in secret organizations, for they are generally instruments of evil rather than good, but if they were ever justifiable that time is now. "Without concealment, without compromise" is the best motto to place at the head of any organization.

I wish you who believe in the use of weapons would form military bands all over the country and tell the government what they are for, too. A great portion of the people have no faith in any other power which can be successfully opposed to a tyrant. This second trial of the Oberlin rescuers is soon to come. The one will undoubtedly be decided against them—but they have no means to pay their fines—but there are prisons and into them they will have to go. Then what shall be done? I tell you they battle between Liberty and Slavery is scarcely begun. It is to wax fiercer and fiercer, and may prove bloody. Slavery will never be abolished by any amount of Anti-Slavery effort we have ever put forth yet. The Republican party must occupy higher ground than we ourselves do to-day, before it can successfully compete with slavery. Indeed I do not look upon this race as

Abolitionists. It is not long since this beautiful green roof above our heads was closed up—little lifeless, brown buds upon the branches—but even then, they were a prophecy of Spring. And when the warm breeze came gently breathing upon them and the summer rains and sunshine exerted their powers upon them, they unfolded themselves into this beautiful green banner we see above our heads to-day. "This is the winter of our discontent." We are nothing but a bud to-day. I know the spirit of truth is in us, like the germ of life in the winter bud, but we are frozen into Forms and Conventionalisms and inactivity like the frosts and snows and chills of winter. But like the bud, we shall yet spring into life. This age cannot bear one Garrison. But rest assured slavery is abolished, Garrison must be, will be thicker than the leaves upon the trees of the forest.

SPEECH OF HENRY C. WRIGHT.

At the Anniversary of the Western A. S. Society.

[The following remarks were offered upon a resolution read by Mr. Wright, and which he afterwards handed to the Business Committee.]

Mr. Chairman: This resolution sweeps the whole ground and covers the whole subject. It forever cuts off all necessity for quoting texts from the Bible to sanction or oppose Slavery. It cuts across everything that stands in the way of the slave's redemption and his elevation. It cuts off all Christ and Gods and Devils that sustain or sanction Slavery. There is no power in the universe to sanction Slavery. There is no use in talking about the example of Christ, or the apostles as sanctioning slavery—all we have to say to such authority or example is "get thee behind me Satan." There is no use in talking about the authority of laws or constitutions to me. When the Republican party declares it will let slavery alone where it now exists because it is sanctioned or protected there by the United States Constitution it ceases to be an instrumentality with which to put down Slavery. When members of that party talk so loudly against Slavery, and yet do nothing for its overthrow, they make themselves fools and they betray the nation; and the man who is loud in his profession of anti-slavery, and yet joins a political party that thus declares it will not touch slavery where the Constitution protects it, it is unworthy the cause he pretends to defend.

Those men and women, who have any humanity in their souls, ought to put their heel upon all Bibles and Laws and Authorities and Constitutions that sanction chattel Slavery. There are men who say,—if you can put your finger upon a text of the Bible that says Slavery is right, why then it is right. If they can quote a text from Christ or from Moses or one of the patriarchs which says Slavery is right, with them it is right. And such is the sentiment of Ohio and the whole North to-day. Let a United States officer come with the authority to kidnap one of your citizens, if he only shows his Commission, your conscience and your whole moral nature covers before him.—But to true anti-slavery men and women such authority is no more than the barking of a dog at the mewing of a cat. This difference or bowing to authority is born in us. In youth it is bred into us, and whelped into us until it becomes a part, almost, of our natures. If a man comes to you with a paper in his hand by which he is authorized to seize your neighbor and drag him down from the high position of a freeman to that of a chattel slave, you bow to the authority, and another victim is offered up on the accursed altar of Slavery. Humanity cries out against it; God in Heaven cries out against it and calls upon you to resist all such commissions and authorities come they from whatever source they may. I call upon you to resist by all such instrumentalities as you can use. If you believe it is right to resist with force the man who would fasten the chains upon your wrists, then it is your duty to resist with force when he attempts to rivet them upon your neighbor's.—If you believe it is ever right to use deadly weapons, then it is your duty to put a bullet through the heart of the officer when he comes to you to execute his execrable commission. I say such is your duty, not mine, for such are your principles, and you are bound to carry out your own convictions of right and duty be they what they may. Live up to the highest light within you and do for the slave just what you would do for yourself if placed in his circumstances. I do not suppose there is one man in ten who believes it is right to make him a slave—he knows it is not right, constitution or no constitution, law or no law. Why, God has no more right to make a slave than I have to make him a slave. There is, nor can be no power in the whole universe to make slavery right—hence it is our duty to resist and trample under our feet all such laws and authorities which claim the right to enslave our fellows, whether they be found in the Bible, the Shaster, the Constitution or any other holy book or code of laws whatever. Every political party which stands on any other ground must be broken in pieces and scattered like chaff before the wind. And every Church and religious organization, every State and Kingdom must be destroyed and trampled in the dust, if necessary, before the all-prevailing spirit of anti-slavery.

MEETINGS IN REGARD TO THE SABBATH.

In accordance with a public notice previously issued, a numerous meeting assembled in the Town Hall in Salem, on Saturday evening the 10th of Sept., for a "free discussion of the Sabbath and other questions." On motion of Dr. John C. Whitney, Benjamin Hawley Esq. was called to the chair and M. R. Robinson appointed Secretary.

After brief remarks in regard to the meetings and the character of the Sabbath, by Benj. Bown and M. R. Robinson, Joel McMillan read a series of Resolutions, which on motion were accepted by the meeting for discussion. Jacob Heaton suggested a change in one of the resolutions, when Parker Pillsbury, on a call from the audience, addressed the meeting on the subject of the resolutions.

On motion adjourned to meet at 2 o'clock on Sunday afternoon, the 11th inst.

Sunday 11th. Meeting assembled according to adjournment.

On motion, Jacob Heaton and Thomas Sharp were appointed a committee to procure funds and meet the necessary expenses of the meetings.

Isaac Treacott spoke in favor of the resolutions, and was followed by Parker Pillsbury, in examination and refutation of the orthodox scriptural views of the Sabbath. After he had concluded, the resolutions, after discussion and amendments, were adopted, Jacob Heaton, J. E. Jones, B. S. Jones and others speaking in their favor, and A. S. Felch in opposition. The resolutions are as follows:

Whereas, "One man esteemeth one day above another, and another esteemeth every day alike," and as men's minds are so differently constituted and organized that it is impossible for them to agree or see things in the same light, therefore,

Resolved, That as all men have an inalien-

able right to liberty of conscience and private judgment, we desire that "every man be fully persuaded in his own mind" concerning the sanctity of one day above another.

Resolved, That every individual's right to put in practice his own convictions upon any or all subjects, is limited only by the boundaries which mark the equal rights of others.

Resolved, That the spirit or disposition that would prompt one person or class of persons to compel another person or class of persons to refrain from all ordinary labor on one particular day of the week, and esteem that day above the rest, is, differing only in degree, the same spirit of superstition combined with fanaticism that crucified Jesus, burned the martyrs at the stake, persecuted the early Methodists, Baptists and Presbyterians, and hanged the Quakers on Boston Common.

Resolved, That all laws for the purpose of punishing persons for doing on one day of the week what is right to do on other days, whether common or statute, written or unwritten, ecclesiastical or otherwise, are an unjust interference with our inalienable rights and that liberty of conscience guaranteed us by the constitution of the United States and of Ohio.

Resolved, That we should be glad to see the Sabbath universally adopted as a day for rest, rational and moral recreation, or religious observance according to each individual's convictions.

In addition the following was also adopted.

Whereas, It is currently reported that a desire has been expressed by certain persons to discuss the Sabbath question, and as the originators of the present meetings for free discussion, are charged with appointing them at such a time that the advocates of the Sabbath could not be present, therefore,

Resolved, That Dr. J. C. Whitney, John Gordon and Thomas Sharp, be a committee to procure a speaker or speakers, and arrange on behalf of this meeting for a public discussion of the Sabbath question with any competent person or persons who will undertake to defend the orthodox views of the question.

Resolved, That the Secretary be instructed to offer a copy of the proceedings of this Convention to the several papers of this county for publication, and to such other papers as he may deem advisable.

On motion, adjourned to meet at 7 o'clock this evening, to discuss the question of the relation of the popular churches to American Slavery. At the hour appointed, a large audience assembled, which was addressed at length by Mr. Pillsbury, and briefly by others, showing the complicity with, and direct support given by the popular churches of the country to American Slavery.

At the close of the addresses, on motion, the meeting adjourned sine die.

BENJAMIN HAWLEY, President.
M. R. ROBINSON, Secretary.

The Anti-Slavery Bugle.

SALEM, OHIO SEPTEMBER 17, 1859.

THE BUGLE can be obtained, every Friday, of Isaac Treacott, at Steer's Book Store on Main street, Salem, Ohio.

FRANCIS ELLEN WATKINS is authorized to obtain subscribers for the Bugle, and to receipt for any monies paid on account of the paper.

GIDDINGS AND CORWIN.

There appears to be at this time a lack of perfect harmony in the Republican party of Ohio, which is not perhaps to be wondered at, inasmuch as it is mainly comprised of the odds and ends of defunct political organizations, whose members were induced to enroll themselves under the Republican banner for various and different reasons. Giddings and the Reserves constitute one wing; Corwin and the rest of the State another.

It will be seen by the correspondence copied on our first page, that Mr. Corwin, in his speech at Ironton, gave utterance to sentiments which greatly lack the essential element of democracy. We are sorry that that speech has not been published in full by all the Republican papers in the State, or if they had not room for it entire, we regret they should carefully neglect to copy the part referred to in the published correspondence. That the Republicans on the Reserve do not endorse Corwin's sentiments, we can readily believe, for many of them are individually far in advance of the Republican Party Platform. But until the Republican party of Ohio disavow the sentiments advocated by Corwin when on the stump by the authority and in accordance with the arrangements of the Republican Central Committee, it is right and proper that the party should be held responsible for them. Mr. Giddings in his letter vainly attempts to throw from the Committee and the party this responsibility. He says, "The Committee understood he (Mr. Corwin) was to speak Republican doctrines." Does not Mr. Corwin oppose the extension of slavery? Does he not denounce the reopening of the Foreign Slave Trade? Does he not hold all the views set forth in the Columbus Platform? He can do all this, and yet not believe in inherent rights; can do it as readily as to be a slaveholder and yet a Republican, as is Frank Blair!

Mr. Giddings, speaking of the duty of the Committee, says, "If any member concurs in those views (Mr. Corwin's, on inherent rights) it is due to his fellow members and the public that he should say so." Not at all, Mr. Giddings. It is to be presumed—honestly and fairly presumed—that although the members of the Committee may not all individually agree with Mr. Corwin in all he says, in the absence of all disclaimers, they are satisfied with Mr. Corwin's general course as one of the representatives and stump speakers of the Committee. And up to the present time we have corroborative testimony that such presumption is correct; for while the protests against Corwin are but few and far between, the papers of the party chronicle his enthusiastic meetings, and urge a full attendance upon his ministrations. In the last number of the *Buckeye State*, the Republican paper published at the county seat of Columbus, we are advised to "Read Tom Corwin's speech on the first page of to-day's paper," but we do not find in the extracts there given, Corwin's denial of man's inherent rights; yet it was in that speech he denied them. In another column of the same paper is a notice, given by request of the Chairman of the Republican State Central Committee, of meetings to be held at Alliance and Minerva, and although Hon. Wm. Denison, Hon. R. C. Kirk, Hon. O. P. Brown, Hon. J. Sherman, and Hon. T. Corwin are to be the speakers—the two last named at Minerva only—no one is favored with any speciality except the last named, the concluding words of the notice are